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do something for his native village. When built, the temple was dedicated to the deity who offered the type of protection the people felt they needed or who personified the characteristics they honored and revered. Most of the temples were looked after by the village people. Priests were in attendance only for special services. These priests had had, of course, the official Buddhist or Taoist training.

It must also be remembered that generally most of the Chinese do not feel the exclusiveness about their religion that often is felt by those trained in the traditions of Western countries. They can believe in both Buddhist and Taoist teachings and can worship in any of the temples if the deities have the attributes they desire to worship or are able to give the sort of help they need. One writer says that this is due to the fact that a popular religion has developed that has borrowed from Buddhism, Taoism, and the Official cult but is distinct from them and must be regarded as a separate system.

If the 855 village temples are grouped according to the connection of the principal deity, there were 345 Taoist, 223 Official, 215 Buddhist, 54 belonging to individual cults, and 18 that must be classed as miscellaneous as they were dedicated to all the gods or else their name, such as Big Temple, did not indicate their connection. The percentage division was 41 per cent Taoist, 26 per cent Official, 25 per cent Buddhist, 6 per cent Individual, and 2 per cent miscellaneous. In the Experimental District the division was very similar—45 per cent Taoist, 24 per cent Official, 23 per cent Buddhist, and 8 per cent Individual.

The principal Taoist deities, judging from the number of temples dedicated to them, were the Wu Tao, gods of the five elements, with 157 temples; the San Kuan, the three rulers of heaven, earth, and water; the Niang Niangs, a group of female deities who grant children, protect the eyes, etc.; Chen Wu, who alone among men is perfection itself; Yü Huang, the Jade or Pearly Emperor, the supreme god of the Taoist pantheon. Forty-five per cent of the Taoist temples were Wu Tao Miao; 91 per cent were dedicated to the above five groups of deities.

Kuan Yü, the Chinese god of war and also one of the gods of literature, was by far the most popular of the Official gods. He was the chief or one of the chief gods in 148, two-thirds, of the Official Temples. The dragons had 45 temples dedicated to them in Ting Hsien. These two groups included 86 per cent of the Official temples.

In 91 per cent of the Buddhist temples the chief deity was one of the

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776 779 manifestations of Kuan Yin, the Buddhist Goddess of Mercy. In some temples she was known as the Nan Hai Ta Shih, South Sea Grand Goddess, in others as Lao Mu, old mother.

Three quarters of the individual cult temples were dedicated to the king of the horses or the king of the insects. The Huo Shen, fire god, did not have any temple in Ting Hsien, but was one of the secondary gods in some of the other temples.

346 In size the temples varied from one to 30 chien. There were 1,397 chien in the 855 temples, or an average of 1.6 chien per temple. For the Experimental District, 83 per cent of the temples had only one chien. Eleven per cent had three chien and only 3 per cent had more than three.

Three was the average number of temple chien per village for the entire hsien. For the six Districts the averages ranged from 2.2 in the 4th District to 3.4 in the 6th District. In the Experimental District the average was 2.8 chien per village. It has been difficult to find any reason for this difference in the averages. A difference in wealth might account for it, but the cost of erecting a one-chien temple was relatively small. The religious beliefs of the past may have made a deeper and more lasting impression on those living in the northern part of the hsien so that they built more and larger temples, or they may have been more conservative and so have preserved more of their temples. In the 4th District, there were many more villages where some of the people had been willing to accept the newer ideas presented by Christianity.

794 The operating expenses of a temple ordinarily were very small. Except for special services and occasional repairs only a few dollars a year would be needed for incense and paper money. Very few of the temples had any priest connected with them, so the support of a priest was seldom an item in the temple budget. One or more of the villagers was appointed to look after the temple and light the incense in front of the altar.

793 There were 24 Buddhist and 15 Taoist priests in Ting Hsien. Eight of the Buddhists and seven of the Taoists lived in the city. The others were in the 1st, 3rd, and 5th Districts. Twelve of the 15 Taoist priests were married. They belonged to a class that did not take the vow of celibacy.

Many of the priests were paid only when they took part in some special service, such as those held during a temple fair; during the temples'

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special pilgrimage time; when the gods were asked for special help or protection; or for a funeral. This means they had only a limited amount of support from their religious position and many of the priests and monks had to earn a large part of their living by other means, usually by farming.

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One report says the priests charged $1.00 a night per man for their part in funeral services, another that the charge was $4 for six men with an extra charge of $1.20 for music. The usual number of priests called in for the funeral services was four, six, or 12. In not a few instances men who were not priests put on the priests' robes and took part in the funeral service.

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When the village elders of the Experimental District were asked about the number of temples, the religious societies, and religious observances in their village, they also were asked how much had been spent for special religious observances during the five years from 1922 through 1926. They reported a total expenditure of $5,455 for seven different causes: praying for rain, praying for protection from insects, hail, flood, sickness, and looting, and celebrating the reappearance of a god. The largest number of villages, 15, reported services praying for protection from insects. The total expediture was $996, an average of $66 per village. There was only one Ch'ung Wang Miao, Insect King Temple, in the Experimental District. The prayers, therefore, were offered in other temples where the Ch'ung Wang was a secondary deity or else before an altar specially set up for the occasion. Probably most of these services were held when the locusts came in 1922.

Fourteen villages reported praying for rain. Their total expenditure was $1,550, an average of $111 per village. The services probably were held in the spring of 1924 and the spring of 1925, for in both those years the lack of spring rain was serious enough to be noted in the list of calamities. The dragon would be the god prayed to as he controls the waters and therefore the rain. There were only five temples dedicated to the dragon king or his mother, but it was not difficult to arrange an altar for special services.

Ten villages offered special prayers for protection from looting. The average expenditure was $65 per village. Most of this expediture would be in 1926, when there was fighting in Ting Hsien between the Fengtien and Shansi forces. The Shansi forces first drove the Fengtien army from Shih Chia Chuang almost to Paoting, and then they them-

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771 Here the so-called Buddhists still hold the first place, with a percentage almost the same as that in calculating the distribntion by families. The table does not tell us much, except as it points to the significance of the Mohammedans who form 10% of the whole population over 16 years, and therefore, play a big part in the life of the town.

2. The Mohammedan Temple.

779 The religious life of the Mohammedans is centred in the Mohammedan Temple situated on the north side of the river. Originally it was on the south side, but in 1899 the Mohammedans contributed towards the new building on the present site.

779 Two officers are in charge of the Temple, the ahung or pastor, and the butcher. The ahung is
•793 selected every third year, and is eligible for re-election. He is the leader of all religious ceremonies both inside the Temple or in the families, and teaches the children the Turkish language and the Moham-
779 medan bible. The butcher holds a permanent
794 position, and is a person proficient in the killing of of livestock, who takes charge of all the killing for the members. In addition to these two regular officers there are three elders and a number of assistants who are all voluntary workers. The elders deal with finance matters and other important business, and the assistants help the elders in the administrative side of the work. The voluntary workers are elected from among the members, and their term of office is indefinite, depending upon the ability and aptitude of the individual. The elders are responsible for